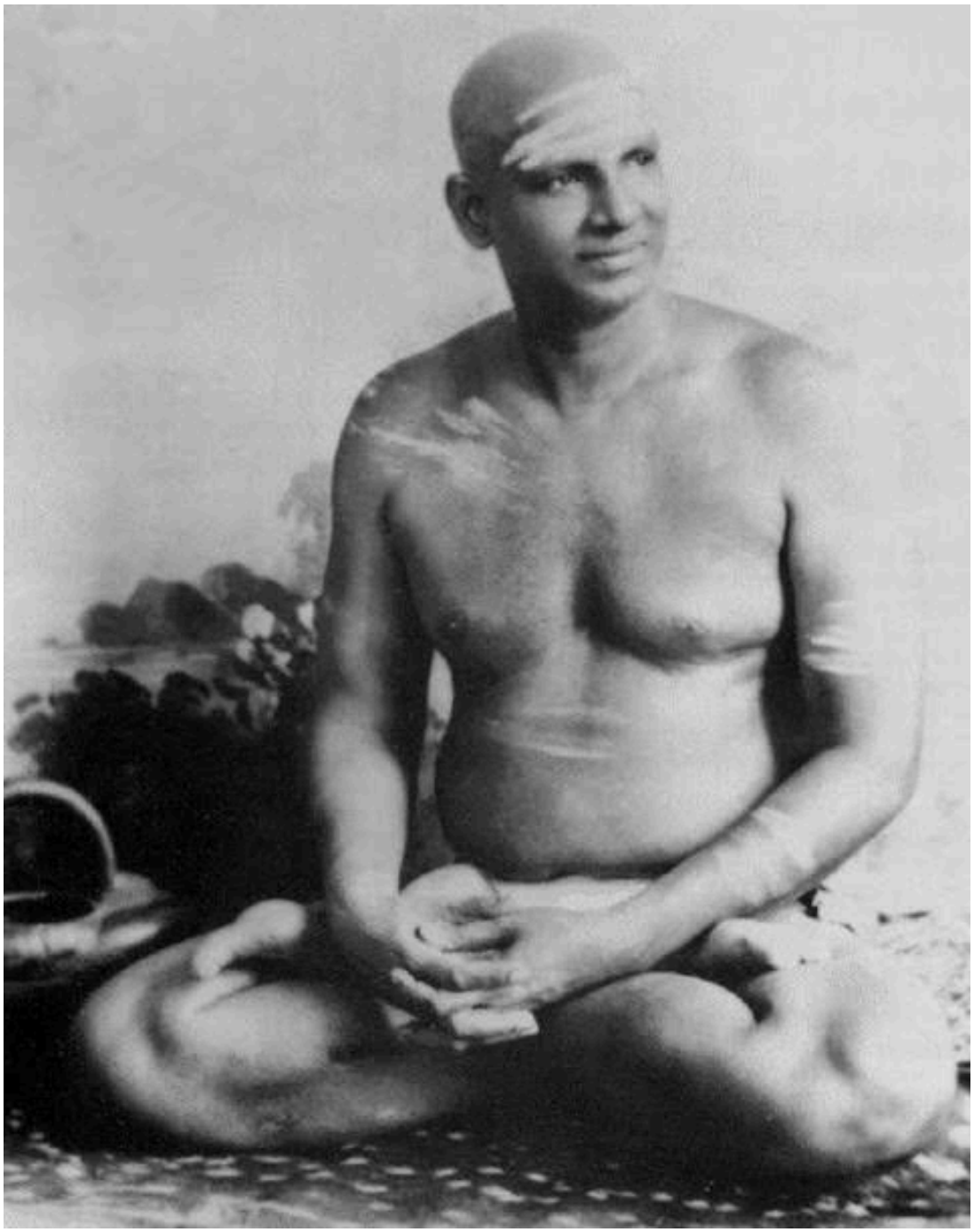

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Dedication

To Our Divine Mother
The Supreme Goddess
Tripurasundari
is
This Work
humbly dedicated

LETTERS

Ananda Kutir Post
RISHIKESH

ॐ

5th July 1941

O Tripura Sundari!

O Adorable Mother! I bow to Thee. Without Thy grace no one can get success in spiritual Sadhana and salvation in the end.
O Compassionate Mother! Thou art and ocean of mercy. Bless me. If I get a drop from that ocean will it dry up?
O my Sweet Mother! Guide me. Protect me. Save me. I am Thy child.

Jeya Tripura Sundari!

Salutations

Sivananda

Ananda Kutir Post
RISHIKESH

ॐ

6th August 1941

Dear Narayan,

Bhakti is supreme love of God. It is the Kohinoor in the crown of devotees. It blooms afterwards into Gyana. It leads to immortality or God-realisation.
Cultivate through Satsang, Japa, Kirtan, prayer, meditation and service of Bhaktas.

Life without devotion is real death. Remember Prahlad, Dhruva, you will draw inspiration.
Worldliness, vasanas, cravings, pride, attachment, egoism and lust are enemies of devotion. Kill them. Do total self surrender unto the Lord.
May your heart be filled with devotion? May you abide in the Lord for ever and ever?

Sivananda

PRAYER

सर्व मङ्गल माङ्गल्ये शिरे् सर्ावर्व साशिके ।

रिणे्ये त्र्यम्बके गौरी नारायणी नमोसुतुते ।।

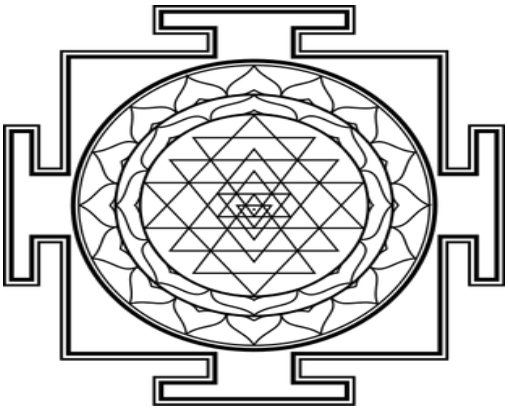
SarvaMangalaMangalyeShiveSarvarthaSadhike;

Sharanye Tryambake gouri Narayani Namostute.

Our prostrations to Thee, Oh Devi All Auspicious One, giver of success and prosperity, the abode of the helpless, the One with three eyes and of white colour, consort of Lord Narayana.

Adorations to the World-mother (Jagan Mata) who creates, preserves or sustains this universe through Her Shakti and bestows perennial joy and Supreme Peace to Her devotees.

SRI CHAKRA



तान्होरा्च भगरा्ञ्श्रीचक्र ब्याख्यास्याम इशत। शिकोणं त्रिं कृत्वा तरन्तमध्यरूत्तमनयशिरेखामाकृष्य शरि्लं नीत्वाऽग्रतो योशन कृत्वा पूर्वयोन्यग्ररुशपणी मानशि तां सरो्ढुं नीत्वा योशन कृत्वाद्यं शिकोणं चक्ंरं भर्शत।
शितीयनन्तरालं भर्शत। तृतीयमियोन्यशकतं भर्शत। अरि्ारचक्राद्यन्तशर्शिफकोणाग्रतो रेखां नीत्वा साध्याद्याकर्वण बद्धरेखां नीत्ेवेत्येर्मयोर्ध्वसंपुटयोन्यशकतं कृत्वा कक्षाभ्य अगरिेखाचतिुयं कृत्वा यरा्क्रमेण मानयाशियोन ियोत्यशकतं चक्ंरं भलशत। अनेनैर् प्रकारेण पुनिविारचक्ंरं भर्शत मध्याशिकोणाग्रचतिुयाद्रखाचराकोणेर् संयोज्य तहिारांती नीतां मान यशिरेखां योजशयत्वा चतिुविारं चक्ंरं भर्शत। ततोऽपि संरूतं चक्र

भर्शत । रो्डिपिसंरूतं चक्ंरं चतुरर भर्शत। ततः पाशर्् चक्र चतुरर भर्शत। एरं् सृशियोगेन चक्ंरं व्याख्यातम् ।।

देवीसूक्तम्

ॐ अहं रुदे्रेशभर्वसुशभश्चराम्यहमाशित्ैयैरुत शश्वि्रै:।
अहं शमिारुणोभा शबभम्यवहशमन्द्राग्नी अहमशश्वनोभा ।।१।।

अहं सोममाहनसं शबभम्यवहं त्विारमुत पूर्णं भगम् ।
अहं ि्ाशम द्रशर्णं हशर्ष्मते सुप्रावे्ये यजमानाय सुन्वते ।।२।।

अहं रिारी संगमनी सूनां शचशकतुरे प्रमा यशियानाम् ।
तां मा ि्रा ि्व्युिः पुरुिभूररस्त्रा ि्भूयावरे्यन्तीम् ।।३।।

मया सो अन्नमशत्त यो शर्पश्यशत यः प्राशणशत य ईं ऋणोतुयुक्तम् ।
अमन्तरे मां त उपशक्षयन्तन्त रुशि रुत रन्तद्धरं् ते रि्ाशम ।।४।।

अहमेर् स्वयशमिं रि्ाशम जिुं ि्रे्शभरुत मानुरे्शभः ।
यं कामयते तं तमुग्ं्रं कृणोशम तं ब्रह्माणं तमृशर् तं सुमिेाम् ।।५।।

अहं रुद्राय ि्नुरातनोशम ब्रह्मशिरे् ि्ररे् हन्तरा उ ।
अहं जनाय समिं कृणोम्यहं द्यारापृशरी आशरि्ं ।।६।।

अहं सुरे् शपतरमस्य मिूवन् मम योशनरप्स्वन्तः समुदे्रे।
ततो शर्शतष्ेठे भुर्नानु शश्वोता{ द्यां ह्मणोपसूपिृाशम ।।७।।

अहमेर् रात इर् प्रराम्यारभमाणा भुर्नाशन शर्श्वा ।
परो शिरापर एना पृशर्व्ैयैतार्ती मशहना संबभूर् ।।८।।

इति ऋग्वेदोक्तं देवीसूक्तं समाप्तम् ।

SAKTI-YOGA PHILOSOPHY

Salutations to the Divine Mother

Sakti is Chidroopini. She is pure, blissful consciousness. She is the Mother of nature. She is nature itself. She is the power of Lord Siva or Brahma. She runs this world-show. She maintains the sportive play or Lila or of the Lord. She is Jagad Janani (creator of the world), Mahishasuramardinee (destroyer of Mahishasura), Bhrantinashini (destroyer of illusion or Avidya), and Daridryanashini (destroyer of poverty).

Devi is Sakti of Lord Siva. She is Jada Sakti and Chit Sakti. She is Iccha Sakti, Kriya Sakti and Jnana Sakti. She is Maya Sakti. Sakti is Prakriti, Maya, Mahamaya, Sri Vidya. Sakti is Brahman itself. She is Lalita, Kundalini, Rajeshwari and Tripurasundari, Sati, Parvari. Sati manifested to Lord Siva in the ten forms as the Dasa Maha Vidya, viz.,

Kali, Bagalamukhi, Chinnamasta, Bhuvaneswari, Matangi, Shodasi, Dhoomavati, Tripurasundari, Tara and Bhairavi.

Worship of Sakti or Saktism is one of the oldest and most widespread religions in the world. Everybody in this world wants power, loves to possess power. He is elated by power. He wants to domineer over others through power. War is the outcome of greed for power. Scientists are followers of Saktism. He who wishes to develop will-power and a charming personality is a follower of Saktism. In reality, every man in this world is a follower of Saktism.

Scientists say now that everything is energy only and that energy is the physical ultimate of all forms of matter. The followers of the Sakta school of philosophy have said the same thing long ago. They further say that this energy is only a limited manifestation of the Infinite Supreme Power or Maha Sakti.

Sakti is always with Siva. They are inseparable like fire and heat. Sakti evolves Nada and Nada Bindu. The world is a manifestation of Sakti. Suddha Maya is Chit Sakti. Prakriti is Jada Sakti. Nada, Bindu and the rest are only names for different aspects of Sakti.

The countless universes are only dust of Divine Mother's holy feet. Her glory is ineffable. Her splendour is indescribable. Her greatness is unfathomable. She leads the individual soul from Chakra to Chakra, from plane to plane and unifies him with Lord Siva in the Sahasrara.

The body is Sakti. The needs of the body are the needs of Sakti. When man enjoys it is Sakti who enjoys through him. His eyes, ears, hands and feet are Hers, She sees through his eyes, works through his hands, and hears through his ears, Body, mind, Prana, egoism, intellect, organs and all the other functions are Her manifestations.

Saktism speaks of personal and the impersonal aspects of Godhead. Brahma is Nishkala or without Prakriti and Sakala or with Prakriti. The Vedantin speaks of Nirupadhika Brahman (pure Nirguna, Brahma without Maya) and Sopadhika Brahma (with Upadhi or Maya) or Saguna Brahman. It is all the same. Names only are different. It is a play of words of Sabda Jalam. People fight on words only and carry on lingual warfare—hair-splitting, logical chopping and intellectual gymnastics. In reality the essence is one. Clay only is the truth. All modifications such as pot, etc., are in name only. In Nirguna-Brahma Sakti it is potential whereas in Saguna-Brahma it is kinetic or dynamic.

The basis of Saktism is the Veda. Saktism upholds that the only source and authority (Pramana) regarding transcendental or supersensual matters such as the nature of Brahman, etc., is Veda. Saktism is only Vedanta. The Saktas have the same spiritual experience as that of a Vedantin.

The Devi-Sookta of the Rig-Veda, the Sri Sookta, Durga Sookta, Bhoo Sookta, and Neela Sookta, and the specific Sakta Upanishads such as Tripuratapini Upanishad, Sitopanishad, Devi Upanishad, Saubhagya-Upanishad, Saraswati Bhavanopanishad, Bahvrichopanishad, etc., emphatically declare about the Mother aspect of God. The Kena Upanishad also speaks of Uma Hemavathi who imparted wisdom of the Self to Indra and the Devas.

Divine Mother is everywhere triple. She is endowed with the three gunas, viz., Sattwa, Rajas, Tamas. She manifests as will (Iccha-Sakti), action (Kriya Sakti) and knowledge (Jnana Sakti). She is Brahma Sakti (Saraswati) in conjunction with Brahma; Vishnu Sakti (Lakshmi) in conjunction with Lord Vishnu; Siva Sakti (Gouri) in conjunction with Lord Siva. Hence she is called Tripurasundari.

The abode of Tripurasundari the Divine Mother is called Sri Nagara. This magnificent abode is surrounded by twenty-five ramparts which represent the twenty-five Tattwas. The resplendent Chintamani palace is in the middle. The Divine Mother sits in the Bindu Peetha in Sri Chaka in that wonderful palace. There is a similar abode for Her in the body of man also. The whole world is Her body. Mountains are Her bones. Rivers are Her veins. Ocean is Her bladder. Sun and moon are Her eyes. Wind is Her breath. Agni is Her mouth.

The Sakta enjoys Bhukti (enjoyment in the world) and Mukti (liberation from all worlds). Siva is an embodiment of Bliss and Knowledge. Siva Himself appears in the form of man with a life of mixture of pleasure and pain. If you remember this point always, all dualism, all hatred, jealousy, and pride will vanish. You must consider every human function as worship or a religious act. Answering calls of nature, micturition, talking, eating, seeing, hearing, become worship of Lord if you develop the right attitude. It is Siva who works in and through man. Where then is egoism of individuality? All human actions are divine actions. One universal life throbs in the hearts of all, sees in the eyes of all, works in the hands of all, hears in the ears of all. What magnanimous experience it is, if one can feel this by crushing this little ‘I’! The old Samskaras, the old Vasanas, the old habits of thinking, stand in the way of your realising this Experience-Whole.

The aspirant thinks that the world is identical with the Divine Mother. He moves about thinking his own form to be the form of the Divine Mother and thus beholds oneness everywhere. He also feels that the Divine Mother is identical with Para Brahman.

The advanced Sadhak feels "I am the Devi and the Devi is in me." He worships himself as Devi instead of adoring any external object. He says "Saham", "I am She" (Devi). Saktism is not mere theory or philosophy. It prescribes systematic Sadhana of Yoga, regular discipline according to the temperament, capacity and degree of evolution of the Sadhak. It helps the aspirant to arouse the Kundalini and unite Her with Lord Siva and to enjoy the Supreme Bliss of Nirvikalpa Samadhi. When Kundalini sleeps man is awake to the world. He has objective consciousness. When she awakes, he sleeps. He loses all consciousness of the world and becomes one with the Lord. In Samadhi the

body is maintained by the nectar which flows from the union of Siva and Sakti with Sahasrara.

Guru is indispensable for the practice of Sakti Yoga Sadhana. He initiates the aspirant and transmits the divine Sakti.

Physical contact with a female is grass Maithuna. This is due to Pasu Bhava or animal disposition or brutal instinct. Mother Kundalini Sakti unites with Lord Siva in Sahasrara during Nirvikalpa Samadhi. This is real Maithun or blissful union. This is due to Divya Bhava or divine disposition. You must rise from Pasu Bhava to Divya Bhava, through Sat Sang, service of Guru, renunciation and dispassion, discrimination, Japa and meditation.

Worship of the Divine Mother with intense faith and perfect devotion and self-surrender will help you to attain Her grace. Through Her grace alone you can attain knowledge of the Imperishable.

Glory to Sri Tripurasundari, the World-Mother, who is also Raja-Rajeshwari and Lalita Devi. May Her blessings be upon you all!!!

INTRODUCTION

I

Mother worship is the worship of God as the Divine Mother, *Sri Mata*. Sakti is the power of the Lord or the cosmic energy. Sakti is the energy aspect of Ishwara or the Lord. Sakti is inherent in God. Just as you cannot separate heat from fire, so also you cannot separate Sakti from God, the Sakta, or the Possessor of Sakti. Sakti and Sakta are one. They are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Siva. The Divine Mother, in Her aspect of Durga, is represented as having ten different weapons in her ten hands, and as sitting on a lion.

Electricity, magnetism, force, heat, light, the five elements and their combinations are all external manifestations of Sakti. Intelligence, discrimination, psychic power and will are all Her internal manifestations. She keeps up the Lila of the Lord through the three Gunas, Sattva, Rajas, and Tamas. Vidya, Santi, lust, anger, greed, egoism and pride are all Her forms. Her manifestations are countless. Durga, Kali, Bhagavati, Bhavani, Ambal, Ambika, Jagadamba, Kameswari, Ganga, Uma, Chandi, Chamunmdi, Lalita, Gouri, Kundalini, Tara, Rajeswari, Tripurasundari, etc., are all Her forms. She is Para Sakti, Radha, Durga, Lakshmi, Saraswati and Savitri are the five Prakritis. She is worshipped, during the nine days of the Dussera, as Durga, Lakshmi and Saraswati.

She lies dormant in the Muladhara Chakra in the form of a serpentine power or coiled up energy known as the 'Kundalini Sakti'. She is at the centre of the life of the universe. She is the primal force of life that underlies all existence. She vitalises the body through the Sushumna Nadi and nerves. She nourishes the body with chyle and blood. She vitalises the universe through Her energy. She is the energy in the Sun, the fragrance in the flowers, the beauty in the landscape, the Gayatri or the Blessed Mother in the Vedas, colour in the rainbow, intelligence in the mind, potency in the homeopathic pills, power in Makaradhwaja and gold oxide, will and Vichara Sakti in sages, devotion in Bhaktas, Samyama and Samadhi in Yogins.

You are more free with your mother than with anybody else. You open your heart more freely to your mother than to your father. *Na Matuh Paramadaivatam*—there is no other God greater than the Mother. It is the mother who protects you, nourishes you, consoles you, cheers you and nurses you. She is your first Guru. The first syllable which almost every quadruped or human being utters is the beloved name of the Mother (*Ma*). She sacrifices her all for the sake of her children.

A child is more familiar with the mother than with the father, because the former is very kind, loving, tender, affectionate and looks after the wants of the child. Whenever the child wants anything, it runs with out-stretched hands to the mother, rather than to the father. If she hears the cry of the child, she leaves her domestic work and runs immediately to look after the child. In the spiritual field also, the aspirant or the devotee—the spiritual child—has intimate relationship with the Mother Durga than with the Father Siva. Lord Siva is quite indifferent to the external world. He is a Tyagi and a Virakta. He wears the garland of skulls of His devotees, rubs the whole body with Vibhuti or holy ash and remains in the crematorium in an intoxicated state. He is absorbed in contemplation of the Self. He remains in a state of Nirvikalpa Samadhi. He has handed over the power-of-attorney to His consort, Durga. It is Mother Durga only who looks after the affairs of the world. Lord Siva (*Purusha*) gazes at Prakriti (*Durga*) His Sakti. She engages Herself in creation, preservation and destruction.

It behoves, therefore, that the aspirant should approach the Mother first, so that she may introduce Her spiritual child to the Father for its illumination or Self-realisation. That is the reason why the devotees have placed Radha, Sita, Gouri, first in the jugal names viz: Radha Krishna, Sita Rama, Gauri Sankar, Uma Sankar, Bhawani Sankar, Lakshmi Narayana.

The Upasana or worship of Devi or Universal Mother leads to the attainment of knowledge of the Self. The story in the *Kenopanishad* known as 'Yaksha Prasna' supports this view, where Uma taught the Truth to the Devas.

In a fight with the Asuras, the Devas were victorious. The Devas thought that this was due to their own power or prowess and forgot that it was divine help which brought victory to them. Brahman therefore wanted to teach them a lesson. He knew that this idea had puffed them up with vanity and so he appeared before them in a huge form as a Yaksha whose beginning or end was not visible. The Devas did not know Him. They spoke to Agni thus, "O Jataveda! Find out what this great Spirit is." He said, "Yes". Agni ran up to Brahman who questioned, "Who art Thou"? He replied "I am verily Agni, I am verily Jataveda". Brahman asked Agni, "What power hast thou?" Agni replied, "I can burn whatsoever there is on earth." Brahman placed a blade of grass before Agni and said, "Burn this." Agni approached it with all his power. He could not burn it. Next came Vayu, the God of Wind. Brahma asked Vayu, "What power hast thou?" Vayu replied, "I can blow away the whole universe and all that is on the earth." Brahman placed a blade of grass before Vayu and said, "Blow this away." Vayu approached it with all his power and was not able to make it move even an inch from its place. Last of all, Indra, the chief of the Devas himself came. But when he reached the spot, he found that the Yaksha had vanished. Indra was in a great dilemma. He was confused and perplexed. When he was standing there bewildered and ashamed, Uma (Himavati), the daughter of Himavat (Himalayas) and consort of Lord Siva, appeared before him and revealed to him the real identity of the Yaksha. Then only Indra knew the Spirit to be Brahman. He verily became excellent before the other Gods on account of the grace of Mother Uma.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti (material prosperity) and Mukti (liberation) also. Approach Her with an open heart. Lay bare your heart before Her with frankness and humility. Be as simple as a child. Kill ruthlessly egoism, cunningness, selfishness and crookedness. Make a total, unreserved ungrudging surrender to Her. Sing Her praise. Repeat Her name. Worship Her with faith and unflinching devotion. Do special Pooja on Navaratri days. Navaratri is the most suitable occasion for doing intense Sadhana. Those nine days are very sacred to Devi. Plunge yourself in Her worship. Do Anushthan. Devi fought with Bhandasura and his forces for nine days and nine nights. The war ended on the evening of the tenth day known as 'Vijaya Dasami'. Or the day of Victory. Akshara Abhyasa for children is done on the 'Vijaya Dasami' day. Aspirants are initiated on this day. The beginning of learning of any science is done on this most auspicious day. It was on this day that Arjuna worshipped the Devi before starting the fight against the Kauravas in the field of Kurukshetra.

May the Divine Mother Durga establish righteousness or Dharma in the world! May She destroy all dark hostile forces that disturb the peace of the world! May She soon bring this great war to an end! May She remove all sorts of epidemics and famines from the land! May She bring supreme peace, prosperity and undying bliss to all Her children of this world! May She transmute the Asuras or the demons or people with diabolical

tendencies into Sattvic men! May She annihilate the Asuric tendencies such as, lust, anger, pride, hypocrisy, etc., in human beings, which represent Madhu Kaitabha, Mahisha, Shumbha and Nishumbha!

May She give the milk of divine wisdom to Her children and lift them up to the magnanimous heights of divine splendour and glory, the imperishable state of Kaivalya and eternal sunshine!

II

"Saundarya Lahari" means "the Wave of Beauty" because it gives a description of the physical beauty or the bodily perfection of the Devi's form (Sthularupa). "Ananda Lahari" means "the Wave of Bliss". The first forty-one stanzas encompass the "Ananda Lahari" and the other verses constitute "Saundarya Lahari". The author of this wonderful book is Sri Sankaracharya, the great intellectual genius and Vedantic preacher of Southern India, who was born at Kaladi (Malabar). Among the hymns addressed to Devi, the "Saundarya Lahari" occupies an unprecedented position. It is one of the most inspiring of devotion poems.

"Ananda Lahari" deals with the Kundalini Yoga and the Chakras and other Tantrik subjects. It is a very important work on Tantra Sastra. It contains the essence of *Sri Vidya* in a nutshell. Hence, it has got the largest number of commentaries.

"Ananda Lahari" is a Tantrik text which deals with the worship of the Supreme Being in Its (feminine) aspect of the Sakti or power or the creative energy known as *Sri Vidya*. Practice of *Sri Vidya* is adopted by many people in Southern India, particularly in Malabar.

"Ananda Lahari" is universally recognised as an ancient and authoritative Tantrik work.

There are thirty-five commentaries on this book. This book is of immense value to all students of the Agama. Lakshmidhara, Bhaskararaya, Kaivalyasrama, Chyutananda, Kameswara Swami are the chief commentators on this work.

"Ananda Lahari" contains beautiful poems which contains Stotras or hymns in praise of Devi or the Goddess Tripura-Sundari. The stanzas exhibit the highest flights of imagination, remarkable devotional fervour, the exquisite touches of poetical fancy and an insight into the secrets of the Agamas and the Tantras. The stanzas contain various Mantras or mystic formula, along the Yantras or diagrams, for worship of Devi and for the attainment of various Siddhis or powers.

Worship of Devi in the form of *Sri Vidya* is of two kinds, viz., internal, for advanced students, and external, for the less evolved students. In the internal form of worship there are neither rituals nor ceremonies. The Supreme Being, in the aspect of Siva united with the Sakti, is worshipped at the various centres of energy of the human body or Chakras or lotuses. Those who perform the internal mode of worship believe in the identity of Siva and Sakti, in the awakening of Kundalini and in taking it up, through the

various Chakras, to Sahasrara or the thousand-petalled lotus, through worship, Japa of Mantra, where the individual soul unites with the Supreme Soul.

In the external form of worship the Sri Chakra is worshipped. Yantra is inscribed on the Bhurja leaf of gold or other metallic plates. Mantras are respected with gestures, postures, waving of light or Arathi and offerings of incense. Naivedya or various sorts of food or Prasad.

Sri Chakra is the highest point or acme to which Yoga practices can lead. When you attain perfection in *Sri Vidya*, there is nothing more left for you to gain by the practice of Yoga. Sri Chakra with forty-three triangles is the mansion of the Devi. In the Sri Chakra (Nagara), in the centre between the seventeenth and eighteenth walls, is the seat of Vishnu; between the sixteenth and seventeenth is that of Brahma; between the fourteenth and the fifteenth is that of Indra and other Lokapalas (protectors of the world). All these reside (in their respective places) for the sake of worshipping Devi. The ‘Devi Bhagavata Purana’ says: "Brahma, Vishnu, Indra, Varuna, Yama, Vayu, Agni, Kubera, Tvashta, Pusha, Aswins, Bhaga, Adityas, Vasus, Rudras, Viswadevas, Marutganas, all these meditate on Devi, the cause of creation, preservation, and destruction."

Outside and beyond the countless myriads of worlds’ systems, in the centre of the Ocean of Nectar, more than a thousand crores in extent, in the Gem Island (Ratnadwipa), a hundred crores in area, the lamp of the world, there is the supreme city of *Sri Vidya*, three lacs of Yojanas in height and adorned with twenty-five walls representing the twenty-five Tattvas.

Each verse has a Yantra with Bija Aksharas and a prescribed course of worship. The Bija Aksharas and Yantra are inscribed on a gold or copper plate. The food offerings to the Devi vary, according to the mode of worship and the purpose. There is a definite distinctive aim to be achieved by a particular mode of worship with a particular Yantra and a particular mode of worship with a particular Yantra and a particular offering. The days of worship also vary, from 4 to 180 days. Wealth, learning, lordship, success in enterprise, mastery over the enemy, eradication of incurable ailments, etc., can be attained by worship of Devi, in different Yantras, with different Bija Aksharas and different offerings. Worldly people generally use the verses of this hymn for invoking the Devi for the fulfilment of worldly desires. Success depends upon the faith and devotion of the aspirant. If there is any delay in the attainment of the specific fruit, you will have to worship for some more days with intense devotion. These verses can help you in the attainment of the final beatitude of life also, if you seek that alone from the Divine Mother.

Above Sakti and Siva, various manifestations of Para Sakti and of Sada Siva exist. The body of Maha-Sakti or Para-Sakti is formed of pure and concentrated Sattva without any admixture of Rajas and Tamas. The other Saktis have merely a preponderance of the Sattva over Rajas and Tamas and not pure Sattva. Therefore She is the highest, the prototype of Para-Brahman.

The different Saktis are: Para Sakti, Adi Sakti, Iccha Sakti, Kriya Sakti, Jnana Sakti, Bala, Tripurasundari, Raja-Rajeswari, Annapurna, Gayatri, Savitri, Kundalini and many others. Though each name produces a specific result, yet it may also produce a general result. You may repeat any one of the names of the Devi. If you wish to obtain a particular fruit, you must invoke the Goddess by the corresponding name.

Just as the fruit is hidden in the seed, butter in milk, virility in boyhood, so also various Saktis remain latent in man on account of ignorance. If you purify your mind and practise concentration and meditation, all these powers will shine forth.

The highest fruit of meditation or Upasana is the identity or non-distinction with the object meditated upon. The meditator and the meditated become one. The devotee of Devi attains realisation of oneness with Devi through intense Upasana or worship.

The 'Kurma Purana' says, "Water is able to quench the fire, the presence of the Sun to dispel darkness, and the repetition of the names of Devi to destroy the multitude of sins in the Kali age." The 'Brahma Purana' says, "Those who worship the supreme Sakti, whether regularly or irregularly, are not entangled in Samsara. There is no doubt, they are the liberated souls."

III

A study of "AnandaLahari"dailyintheearly morning will be a great help to all who desire materialaswellasspiritualprogress. Get up early in the morning at 4 a.m. Have your bath andotherpurificatoryacts.Thenperform your Nityakarma in a separate Pooja room. Placethereinthephotosofyour Ishta Devata, your Guru and that of Tripurasundari,theWorldMotherandgeneratrix of this universe in whose praise "Ananda Lahari"issung.Afterperforming your Nityakarma have a full reading of "Ananda Lahari"withextremefaithanddevotion. Keep a ghee lamp burning throughout your Pooja time.Intheend,wavelights,burn incense and camphor before the Devi, your Ishta Devataandothers.Placetheofferings of cocoanut, honey, milk, fruits, etc., before the deityandtakethesacredPrasad. If you are not able to read the whole "Ananda Lahari"daily,studyatleastfiveSlokas or even one Sloka with intense faith and devotion.Dothisregularlywithoutfail.

This willrelieveyouofallpains,miseriesand tribulations. You will attain high position and successinlifeandultimatelyattainSayujya Mukti also as stated in stanza 22. Pray to MotherGoddesswithameltingheart,with faith and devotion. I assure you, you will have rapidsuccessinlifeandspiritualprogress.

ANANDA KUTIR

RISHIKESH

1st March 1941

Swami Sivananda

आनन्दलहरी

शिर्: िक्त्या युक्तो यशि भर्शत िक्तः प्रभशर्तुं
न चेिर्ं ेिर्ो न खलु किुलः स्पन्तितुमशप ।
अतस्त्वामाराध्यां हररहरशर्ररञ्चाशिशभरशप
प्रणनुंतुं स्तोतुं र्ा कर्मकृतपुण्यः प्रभर्शत ।। १ ।।

तनीयांसं पांसुं तर् चरणपङ्केरुहभर्ं
शर्ररशञ्चः संशचन्वन्तन्वरचयशत लोकानशर्कलम् ।
र्हतेयेनं ौररः कर्मशप सहस्रेण शिरसां
हरः संकुषुदै्यैनं भजशत भशसतिोभूलनशर्शिम् ।। २ ।।

अशद्यानामन्तन्तस्तशमरशमशहरीपनगरी
जडानां चैतन्यस्तबकमकरिमुशतझरी ।
रिरद्राणां शचन्तामशणगुणशनका जन्मजलौ
शनमग्नानां ंिरा मुररपुर्राहस्य भर्शत ।। ३ ।।

त्विन्यः पाशणभ्यामभयर्रिो ैर्तगणस्त्वमेका
नैर्राशस प्रकशटतर्राभीत्यशभनया ।
भयात्त्रातुं ातुं फलमशप च र्राञ्छासमशिकं
रिणे्ये लोकानां तर् शह चरणारे्र् शनपुणौ ॥ ४ ॥

हररस्त्वामाराध्यप्रणतजनसौभाग्यजननी
पुरा नारीभूत्वा पुररपुमशप क्षोभमनयत् ।

स्मरोऽशप त्वां नत्वा रशतनयनलेहे्येन पुर्रा
मुनीनामप्यन्तः प्रभर्शत शह मोहाय महताम् ।। ५ ।।

निुः पौष्पं मौर्री मिुकरमयी पञ्च शर्रिखा
र्सन्तः सामन्तो मलयमरिायिोनरर्ः ।
तर्राऽपे्येकः सर्ं शहमशगररसुते कामशप कृपामपाङ्गात्ेते
लब्ध्वा जगर्ज्जिमनको शर्जयते ।। ६ ।।

क्वणत्काञ्चिीामा कररकलभकुम्भस्तननता
पररक्षीणा मधे्ये पररणतिरच्चन्द्ररि्ना ।
निुबावणान्पिां सृशणमशप ाना करतलैः
पुरस्तिास्तां नः पुरमशर्तुराहोपुरुशर्का ।। ७ ।।

सिुाशसन्धोमवधे्ये सुरशर्टशपर्राटीपररर्रूते
मशणिीपे नीपोपर्नर्शत शचन्तामशणगृहे ।
शिर्राऽऽकारे मञ्चे्चे परमशिर्पयवङ्कशनलयां
भजन्तन्त त्वां िन्याः कशतचन शचिानिलहरीम् ।। ८ ॥

महीं ंमूलिारे कमशप मशणपूरे हुतर्हं
न्तस्त्तं स्वाशिष्ठाने हृशि मरुतमाकिामुपरर ।
मनोऽशप भूमधे्ये सकलमशप शभत्वा कुलपर्ं
सहस्रारे पदे्मे सह रहशस पत्या शर्हरसे ।।९।।

र्सिुाराऽऽसारैश्चरणयुगलान्तशर्वगशलतैः
प्रपञ्चं शसञ्चन्ती पुनरशप रसाम्नायमहसः ।

अर्राप्य स्वां भूशमं भुजगशनभमधुयिुर्लयं

स्वमात्मानं कृत्वा स्वशपशर् कुलकुणे्डे कुहररशण ।। १० ।।

चतुशभवः रीकणै्: शिर्युर्शतशभः पञ्चशभरशप
प्रशभन्नाशभः िंभोनवर्शभरशप मूलप्रकृशतशभः ।
चतुश्चत्वाररंर्शिसुिलकळारशिर्लयशिरेखाशभः
सिां तर् िरणकोणाः पररणताः ।। ११ ।।

त्वियं सौियं तुशहनशगररकनेे्ये तुलशयतुं
करीन्द्राः कल्पनेे्ते कर्मशप शर्ररशञ्चप्रभृतयः ।
यिालोकौतुसुक्यिामरललना यान्तन्त मनसा
तपोशभिुवष्प्रापामशप शगररिसायुज्यपिरी्म् ।। १२ ।।

नरं रीयांसं नयनशर्रसं नमवसु जडं
तरा्पाङ्गालोके पशततमनिुर्न्तन्त ितिः ।
गलिैणीबन्धाः कुचकलिशर्स्रस्तशसचया
हठिुत्यत्काञ्चयो शर्गशलतिुकूला युर्तयः ।।१३।।

शक्षतौ र्ट्पञ्चिाशिसमशिकपर्ाञ्चिुके
हुतिो िर्शिश्चतुरशिकपञ्चिाशनले ।
शिशर् शि:र्ट्शिंन्मिनशस च चतु:र्शिररशत ये
मयूखास्तेरा्मपुयुपरर तर् पिामुबुजयुगम् ।। १४ ।।

रिज्योत्स्निुभ्ां िशियुतजटाजूटमुकुटां
र्रनासिाणस्फशटकघशटकापुस्तककराम् ।

सकृन्नत्वा नत्वा कर्शमर् सतां संशर्ानिते
मक्षीरद्राक्षामिुररमिुरीणा फशणतयः ।।१५।।

करीन्द्राणां चेत:कमलर्नबालातपरुशचं
भजनेे्ते ये सन्तः कशतशचिरुणामेर् भर्तीम् । शर्ररशश्चपेे्रेयस्यास्तरुणतरशृङ्गारलहरीगभीराशभरा्वन्तिशर्विशत
सतांरञ्जनममी ।।१६।।

सशरी्शभरा्वचां िशिमशणशिलाभरुशचशभर्वशिन्याद्याशभस्त्वां
सह जनशन संशचन्तयशत यः।
स कताव काव्यानां भर्शत महतां भशङ्गरुशचशभः

र्चोशभर्ावगे्देर्ीर्िनकमलामिोमिुरैः ।।१७।।

तनुच्छायाशभसे्ते तरुणतरशणरीसरशणशभशिरं्
सर्ावमुर्ीमरुशणमशनमग्नां स्मरशत यः ।
भन्त्यस्य ंस्यिनहररणिालीननयनाः
सहोर्वश्या श्र्याः कशत कशत न गीर्ावणगशणकाः ॥१८ ।।

मुखं शबनिुं कृत्वा कुचयुगमिस्तस्य ंतिो
हरिां ध्यायेद्यो हरमशहशर् ते मन्मर्कलाम् ।
स सद्यः संक्षोभं नयशत र्शनता इत्यशतलघु
शिलोकीमप्यिु भ्मयशत रर्ीनिुस्तनयुगाम् ।।१९।।

शकरन्तीमङ्गेभ्यः शकरणशनकुरुम्बामृतरसं
हृशि त्वामिात्ेते शहमकरशिलामूशतवशमर् यः ।

स सपावणां ंपव ंमयशत ंकुन्ताशिप इर्
ज्वरपुलिुानृष्ट्ट्या सुखयशत सिुाऽऽरिशसरया ॥२०॥

तशडलेल्लेखातन्वीं ंतपनिशिरै्श्वानरमयीं ं
शनर्ण्ां र्ण्ामपुयुपरर कमलानां तर् कलाम् ।
महापद्माटव्यां मृशितमलमायेन मनसा
महान्तः पश्यन्तो ंिशत परमाह्लिालहरीम् ।।२१।।

भर्ाशन त्ंवं ंासे मशय शर्तर शिृं सकरुणाशमशत
स्तोतुं र्ाञ्छन्कर्यशत भर्ाशन त्वशमशत यः ।
तैर् त्ंवं तस्मै ंशिशस शनजसायुज्यपिर्ीं ं
मुकिुब्रहे्मेन्द्रसुफुटमुकुटनीराशजतपिाम् ।।२२।।

त्वया हृत्वा र्ामं र्पुरपररतृप्ेतेन मनसा
रीिरिां ंभोरपरमशप ंके हृतमभूत् ।
यैतत् त्वद्रूपं सकलमरुणाभं शिणयनं
कुचाभ्यामानम्र कुशटलिशिचूडालमुकुटम् ।।२३।।

जगतूसूते ंाता हररर्शत रुद्रः क्षपयते
शतरसुकुर्वन्ेनेतत्स्वमशप र्पुरीिः शतरयशत ।
सिापूर्वः सर्ं तंशिमनुगृह्वाशत च शिर्स्तर्ीामालम्ब्य

क्षणचशलतयोिवलशतकयोः ।।२४।।

यिाणां ेिरानां शिगुणजशनतानां तर् शिरे्
भरे्तूपूजा पूजा तर् चरणयोयाव शर्रशचता ।

तरा् शह त्वर्त्पिोहनमशणपीठस्य शनकटे
न्तस्ता हे्येते ेश्वनुमुकुशलतकरोत्ंतसमकुटाः ।।२५।।

शर्ररशञ्चः पञ्चत्ंवं व्रजशत हररराप्नोशत शर्रशतं
शनिर्ं कीनिाो भजशत ेिनो याशत शनिनम् ।
शर्तनद्री: माहेन्द्रीशर्तशतरशप संमीशलतिृा
महासंहारेऽन्तस्मन्तन्वहरशत सशत त्वत्पशतरसौ ।।२६ ।।

सिुामप्यास्वाद्य प्रशतभयजरामृतुयुहररणी
शर्पद्यन्ते शर्शे्वे शार्शितमखाद्या शिशर्र्ः ि
करालं यत्त्वेलं कबशलतर्त: कालकलना
न ेिंभोस्तनूमूलं तर् जनशन ताटंकमशहमा ।।२७ ।।

जपो जल्प: शिलं्पं सकलमशप मुद्राशर्रचना
गशत: प्रिाशक्षण्यक्रमणमिनाद्याहुशतशर्शिः ।
प्रणाम: संरे्: सुखमन्तखलमात्मापवणिृा
सपयावपयावयस्तर् भर्तु यन्ेमे शर्लशसतम् ।।२८।।

र्ीिने ेिीनेभ्यः शरयमशनिमात्मानुसर्द्दीममिं
सौियवप्रकटमकरिं शर्शकरशत ।
तरान्तस्मन्मिारस्तबकसुभगेयातु चरणे
शनमज्जन्मजीर्: करणचरण: र्ट्चरणताम् ।।२९ ।।

शकररटं रै्ररञ्ंचं पररहर पुरः कैटभशभिः
कठोरे कोटीरे स्खलशस जशह जम्भाररमकुटम् ।

प्रणमेष्वेतेरु प्रसभमुपयातस्य भर्नं
भर्स्याभुयुत्थाने तर् पररजनोन्तक्तशर्वजयते ।।३०।।

चतुःष्ट्र्ट्या तन्ैतै्: सकलमशतसंायि भुर्नं
न्तस्तस्तत्तन्तत्सन्तद्धप्रसर्परतन्ैतै्: पिुपशतः ।

पुनस्त्वशन्नबवन्धिान्तखलपुरुर्ारै्कघटनास्वतनं्तं्
ते तनं्तं् शक्षशततलमर्ातीतरर्शिम् ।।३१।।

शिर्: िन्तक्तः काम: शक्षशतरर् रशर्: ीतशकरणः
स्मरो हंसः िक्रस्सिनु च परा मारहरयः ।
अमी हलेे्लेखाशभन्तस्तसृशभरर्सानेरु घशटताः
भजनेे्ते र्णावसे्ते तर् जनशन नामार्यर्ताम् ।।३२।।

स्मरं योशनं लक्ष्मी शितयशमिमिौ तर् मनोशनायैके
शनतेे्ये शनरर्शिमहाभोगरशसकाः ।
भजन्तन्त त्वां शचन्तामशणगुणशनबद्धाक्षर्लयाः
शिर्ाग्नौ जुह्वन्तः सुरशभघृतिाराऽऽहुशतितैः ।।३३।।

रीिरं तं्वं िंभो: िशिशमशहरर्क्षोरुहयुगं
तर्ात्मानं मनेे्ये भगर्शत नर्ात्मानमनघम् ।
अतः िेर्: िेरी्त्ययमुभयसिाारणतया
न्तस्तः संबन्धो र्ां समरसपरानिपरयोः ।।३४ ।।

मनसं्त्वं व्योम तं्वं मरिशस मरुत्सारशर्रशस
त्वमापसं्त्वं भूशमस्त्वशय पररणतायां न शह परम् ।

त्वमेर् स्वात्मानं पररणमशयतुं शर्श्वर्पुर्ा
शचिानिाकारं शिर्युर्शतभारे्न शबभूरे् ।।३५॥

तरि्ारे मूले सह समयया लास्यपरया
नर्ात्मानं मनेे्ये नर्रसमहाताण्डर्नटम् ।
उभाभ्यामेताभ्यामिुयशर्शिमुशद्दश्य ियया
सनार्ाभ्यां जिै जनकजननीमजगर्ाशिम् ।।३६ ।।

तर् स्वाशिष्ठाने हुतर्हमशिष्ठाय शनरतं
तमीडे संर्तं जनशन महतीं ंतां च समयाम् ।
यिालोके लोकिाहशत महशत क्रिोकशलते
यिाद्राव या शिृः शिशिरमुपचारं रचयशत ।।३७ ।।

तशडत्वनं्तं िक्त्या शतशमरपररपन्तिसुफुरणया
सुफुरन्नानारत्नाभरणपररणदे्धेन्द्रिनुर्म् ।

तर् श्यामं मेघं कमशप मशणपूरैकिरणं
शनरे्रे र्वन्तं हरशमशहरतपं्तं शिभुर्नम् ।।३८।।

समुन्मीलत्संशर्त्कमलमकरैकरशसकं
भजे हंसिनिं शकमशप महतां मानसचरम् ।
यिालार्ीिपिागुशणतशर्द्यापररणशतः
र्ियिात्ेते ोरि् गुणमन्तखलमद्भ्यः पय इर् ।।३९ ।।

शरिुद्धौ ते ुद्धस्फशटकशर्रिं् व्योमजनक
शिरं् सेरे् ेरीमशप शिर्समानव्यर्शसताम् ।

ययोः कान्त्या यान्त्या िशिशकरणसारूप्यसरणेः
शरिूतान्तर्ध्वान्ता शर्लसशत चकोरीर् जगती ॥४०।।

तरि्ाचक्रस्ं तपनिशिकोशट्यिुशतिरं
परं िंभुं रि् पररशमशलतपार्श्वव परशचिा ।
यमाराध्यनभक्त्या रशरि्शिुचीनामशर्र्ये
शनरालोकेऽलोके शनर्संशत शह भालोकभुर्ने ॥४१॥

(THE BLISSFUL WAVE)

शिर्: िक्त्या युक्तो यशि भर्शत िक्तः प्रभशर्तुं
नचेिर्ं ेर्ो न खलु किुलं स्पन्तितुमशप ।
अतस्त्वामाराध्यां हररहरशर्ररञ्चाशिशभरशप
प्रणनुंतुं स्तोतुं र्ा कर्मकृतपुण्यः प्रभर्शत ।। १ ।।

1. Sivah saktya yukto yadi bhavati saktah prabhavitum
na ched evam devo na khalu kusalah spanditum api;
Atas tvam aradhyam hari-haraivirinchadibhir api
pranantum stotum va katham a-krta-punyah prabhavati.

Siva is able to create only when He is united with Sakti. Without Her, He (the Deva) will be unable even to Make a little movement. How can I, an unworthy, bow down to Thee or praise Thee, who art worshipped by Hari, Hara, Virinchi and others?

तनीयांसं पांसं तर् चरणपङ्केरुहभर्ं
शर्ररशञ्चः संशचन्वन्तन्वरचयशत लोकानशर्कलम् ।
र्हतेयेनं ौररः कर्मशप सहसेत्रेण शिरसा
हरः संकुषुदैयैनं भजशत भशसतोलनशर्शिम् ।। २ ।।

2. Tanivamsam pamsum tava charana-panke-ruhabhavam
virinchih samchinvan virachayati lokan a-vikalam;
Vahaty enam saurih katham api sahasrena sirasam
harah samkshudyainam bhajati bhasitoddhulanavidhim.

Brahma (Virinchi) created theworlds from the small particles of dust which he took from Thy lotus feet. Souri (Vishnu),inthe form of Adishesha—the serpentsupports them on his thousand heads with all Hisgreat strength; and Hara (Siva) reduces them to ashes and besmears Himself with theseashes.

अशर्द्यानामन्तन्तस्तशमरशमशहरीिपनगरी
जडानां चैतन्यस्तबकमकरिसुतुशतझरी।
रिरद्राणां शचन्तामशणगुणशनका जन्मजलौ
शनमग्नानां िंिरा मुररपुर्राहस्य भर्शत।।३।।

3. Avidyanam antas-timira-mihira-dvipa-nagar
jadanam chaitanya-stabaka-makaranda-srutijhari;
Daridranam chinta-mani-gunanika janma-jaladhau
nimagnanam damshtra mura-ripu-varahasya bhavati

Thou art the effulgent light which dispelsthe inner darkness (ignorance) of the unwise. Thou art the stream flowing with thehoney of consciousness for the ignorant. Thou art the rosary of Chintamani jewels forthepoor and the tusk of the boar (incarnated) Muraripu for those whoare immersedinthe ocean of births and deaths.

त्विन्यः पाशणभ्यामभयर्िर्रीतगणस्त्वामेका नैर्राशस प्रकशटतर्राभीत्यशभनया।

भयिाातुं ातुं फलमशप च र्राञ्छासमशिकं

रिणे्ये लोकानां तर् शह चरणार्रे्र् शनपुणौ ।। ४ ।।

4. Tvad anyah panibhayam abhaya-vara-do daivathaganas

tvam eka naivaasi prakatitha-varaabhity abhinaya;

Bhayatt tratum daatum phalam api cha vancha-samadhikam

saranye lokanam tava hi charanaav eva nipunau.

All other bands of Devas bestow boons and dispel fear with both their hands; but Mother, O Protectress of the worlds! Though Thou dost not hold emblems of bestowing a boon or giving shelter, with Thy lotus feet, Thou canst alone protect and grant more gifts than longed for.

हररस्त्वामाराध्यप्रणतजनसौभाग्यजननी पुरा नारीभूत्वा

पुररपुमशप क्षोभमनयत् । स्मरोऽशप त्वां नत्वा

रशतनयनलेहे्येन पुर्रा मुनीनामप्यन्तः प्रभर्शत शह मोहाय

महताम्।। ५ ।।

5. Haris tvam aradhyapranatha-jana-saubhagyajananim pura naaribhutva pure-ripum api kshobham-anayat; Smaro'pi tvam natva rati-nayana-lehyena vapusha muninaam-apyanthah prabhavati hi mohaya mahataam.

In daysofyore Hari,having adored Thee, who grantest prosperity to Thy devotees, assumedtheform ofawoman andexcited even Siva, the Destroyer of the three cities. SmaraalsothroughThyworshipwas able to generate passion even in great sages by hisbeautifulbody whichdelightedthe eyes of Rati.

निुः पौष्पं मौर्वी मिुकरमयी पञ्च शर्शिखा
र्सन्तः सामन्तोमलयमरिायिोनरर्ः।
तर्ाऽपेि्येकःसर्ंशहमन्तिसुतेकामशपकृपामपाङ्गात्ेते
लब्ध्वा जगर्शिमनङ्गोशर्जयते।।६।।

Dhanuhpauspammaurvimadhu-kara-mayi pancha visikhaa vasantahsamantomalaya-marudayodhanarathah; Tatha pyekahsarvam hima-giri-sutekam api kripam apangattelabdhvajagad idamanangovijayate. O DaughteroftheHimalayas!(OParvathi), the bodiless cupid (Kama), all alone, with a bow offlowers,abow stringofbees,five flowery arrows, spring as his charioteer, the breezeofMalayamountainsasthewar-chariot, conquers the whole world having been favouredwithagentle side-glancefromThine eyes.

क्वणत्काञ्चीामा कररकलभकु म्भस्तननता
पररक्षीणा मधे्ये पररणतिरच्चन्द्रर्िना ।
निुबावणान्पिांसृशणमशप ाि ना करतलैः
पुरस्तिास्तां नः पुरमशर्तुराहोपुरुशर्का ।।

Kvanat-kanch-dama kari kalabhakumbha sthananata
parikshina madhye parinatha-saracchandra-vadana;
Dhanurbanan-pasam srinim-apidadhanaa karatalaih
purastad-astam nah puramathiturahopurushika.”

May She, who is the prideofSiva, appear before us with tinkling bells around her slender waist, with roundedbreasts like the temples of young elephants, Her face resplendentlike the full moon,holding bow, arrow, noose and spear in Her hands.

सुिाशसन्धोमवधे्ये सुरशर्टशपरा्टीपररवृते
मशणिीपे नीपोपर्नर्शत शचन्तामशणगृहे।
शिरा्ऽऽकारेमञ्चे परमशिर्पयवङ्कशनलयां
भजन्तन्त त्वांन्या क़शतचनशचिानिलहरीम्।।८।।

8. Sudha-sindhor-madhye sura-vitapi vaati-parivrite
mani-dvipe nipopavana-vati chintamani-grihe;
Sivakare manche parama-siva-paryanka-nilayam
bhajanti tvam dhanyah kati-chana chidananda-laharim.

Blessed are the fewwhoadoreThee,thewave of absolute consciousness and absolute bliss, whose restingplaceisthatcouchwhich is Parama Siva, whose pedestals are the Sivas in the houseofChintamanijewels,beautifully constructed in the island of gems in the centre of theoceanofnectar,havingagarden of Nipa trees and surrounded by a grove of celestialtrees.

महीं मूलिाारे कमशप मशणपूरे हुतर्हं
न्तस्तंस्वाशिष्ठाने हृशिमरुतमाकिामुपरर।
मनोऽशप भ्रूमधे्ये सकलमशपशभत्वाकुलपर्ं
सहस्रारे पदे्मेसह रहशसपत्याशर्हरसे।।९।।

9Mahimmuladharekam-apimanipurerhuta-vaham
sthithamswadhisthanehridimarutam-akasam-upari;
Mano'pibhrumadhyesakalam-apibhitvakula-patham
sahasrarepadme saharahasipatyaviharase.

O Devi! Having piercedearthinMuladhara,fire in Swadhisthana, water in Manipura, air in Anahata, ether aboveinVishuddhaandManas between the eye-brows in Ajna and having thus passed throughtheentireKula way, Thou sportest in secret with Thy consort Parama Siva, allaloneinthethousand petalled lotuses, Sahasrara.

ंसिुाराऽऽसारै श्चरणयुगलान्तशर्वगशलतैः
प्रपञ्चं शसञ्चन्ती
पुनरशपरसाम्नायमहसः। अरा्प्य स्वां भूशमं
भुजगशनभमधुयिुर्लयं

स्वमात्मानं कृत्वा स्वशपशर् कलकण्ेडे कुहररशण ।। १० ।।

10. Sudha-dhara-sarais-charana-yugalaantar-vigalitaihi
prapancham sinchanti punar-api rasamnaya -mahasah;
Avapya svam bhumim bhujaga-nibham adhyushta-valayam
svam-atmanam kritwa swapishi kula-kunde kuharini.

(O Mother Divine!) Sprinkling a shower of nectar which flows from Thy two feet over the manifestation formed of six Chakras, regaining Thy original abode and assuming Thine own form, serpent-like with three and a half coils. Thou sleepest in the hollow of the Kulakunda.

चतुशभ्व रीकण्ै: शिर्युर्शतशभ: पञ्चशभरशप
प्रशभन्नाशभ ंभोनर्शभरशप मूलप्रकृशतशभ:।
चतुश्चत्वाररंिंसिुलकलारशिर्लयशिरेखाशभ:
सिांतर् ंरणकोणा: पररणता:।।११।।
11.Chaturbbhi sreekanthaihishivayuvathibhih panchabhir api
prabhinnabhih sambhornavabhirapimula prakribhih; Chatus-chatvarimsad-
vasusudala-kalasra-trivalaya
tri-rekhabhih sardhamtavasarana-konah parinatah.

Four Srikanthas joinedwithfiveSivaYuvathisthese, the nine Prakritis of Siva forming forty fourangles and(two)lotusesof eight and sixteen petals respectively, three concentriccircles andthreeparallellines make up the corners of thy mansion.

त्वीयं सौयवतुशहनशगररकन्ेयेतुलशयतुं
कर्ीन्द्रा: कल्पन्ेतेकर्मशप शर्ररशञ्चप्रभृतय:।
यिालोकौतुसुक्यिामरललना यान्तन्तमनसा
तपोशभिुवष्प्रापामशपशगररिसायुज्यपिर्ीम्।।१२।।

12. Tvadiyamsaundaryamtuhinagirikanye tulayitum kavindrah kalpante katham api virinchi prabhrutayah:
Yad alokautsukyad amaralalanayantimanasa tapobhir dus prapam api girisa sayujya padavim.

O Daughter of the snowy mountain! Great poets like Brahma and the other great Devas (Vishnu and Siva) are not able to imagine Thy beauty. The Devis attain that union with Siva which is not to be gained through austerities by meditating on Thy beauty.

नरं र्ीयांसं नयनशर्रसं नमवसु जडं
तर्ापाङ्गालोके पशततमनिुर्न्तन्त ितिः।
गलिैणीबन्धाः कुचकलिशर्स्रस्तशसचया
हठिुत्यत्काञ्चयोशर्गशलतिुकूला युर्तयः।।१३।।

13. Naramvarsiyamsam nayanavirasamnarmasu jadam
tavapangalokepatitam anudhavantisatasah;
Galadvenibandhah kucha kalasavisrastasichaya
hathattrutyatkanchyo vigalita dukulayuvatayah.

If onlyaside-glance from Thine eyes falls on a blind old man incapable of love, then hundredsofyoung women will follow him with loosened hair, their upper garments slippingofftheirbreasts rounded like pitches, and their girdles and lower cloth falling off about them.

शक्षतौर्ट्पञ्चिाशिसमशिकपर्ञ्चिाुके
हर्तिोर्शिश्चतुरशिकपर्ञ्चिाशनले ।
शिशर्शिःर्ट्शिंन्मिनशस च चतुःर्शिररशत ये
मयूखास्ेतेर्ामपुयुपरर तर् पिामुबुजयुगम् ।। १४ ।।

14. Kshitau sat-panchasad visamadhikapanchasad-udake
hutase dva-satis-chatur-adhika-panchasad-anile;
Divi dvih sat trimsan manasi cha chatuhsastir iti ye
mayukhas thesam api upari tava padambu ja yugam.

Oh Mother! There are fifty-six rays of the earth, fifty-two of water, sixty-two of fire, fifty-four of air, seventy-two of ether and sixty-four of mind; but Thy lotus feet shine above them all.

रिज्योत्स्निुभ्ां िशियुतजटाजूटमुकुटां
रिसिाणस्फशटकघशटकापुस्तककराम्।
सकृन्नत्वा नत्वा कर्शमर् सतां संशनिते
मिुक्षीरद्राक्षामिुररमिुरीणाः फशणतयः।।१५।।

15. Saraj jyotsna subhram sasiyutajata juta mukutam
vara trasa trana sphatica ghunikapushtaka karam;
Sakrn na tva natva katham ivasatamsamnida dhate
madhu ksira draksa madhurimadhurinah phanti tayah.

Sages are endowed with a speech as sweet as honey, milk and the juice of grape, having bowed to Thee, who art shining as the autumnal moonlight, on whose head of coiled and matted hair is the moon, who in two hands which are capable of bestowing boons and dispelling fear, holds a book and a crystal rosary

करीन्द्राणां चेत कमलर्नबालातपरुशचं
भजनेतेयेसन्त कशतशचिरुणामेभर्तीम्।
शर्ररशञ्चपेरेयस्यास्तरुणतरशृङ्गारलहरीगभीराशभर्ावन्तिशार्विशत
सतांरञ्जनममी ।।१६।।

16. Kavindranamcetah kamala vana balatapa ruchim
bhajante yesantah kati chid arunam eva bhavatim;
Vrinchi preyasyas taruna tara sringara lahari
gabhirabhirvagbhir vidadhati satam ranganamami.

The wisemenworship Thee, who art crimson-coloured and resplendent as the morning sun shininginthe lotus-grove of the heart of great poets, delight all men with their speechesfullofwaves of tender passion proceeding from Saraswati.

सशरीिशभर्ावचां िशमशणशिलाभङ्गरुशचशभर्वशिन्याद्याशभस्त्वां
सहजनशनसंशचन्तयशत यः।
सकताव काव्यानांभर्शत महतां भशङ्गरुशचशभः
चोंशभर्ावगेदेरीरिनकमलामिोमुिरैः ।।१७।।

17.Savitribhir vacham sasi mani silabhanga. ruchibhih
vasiny adyabhis tvam saha janani samChinta yati yah;
Sakarta kavyanam bhavati mahatambhangi ruchibhih
vachobhir vag devi vadana kamalamoda madhuraih.

O Mother! He who contemplates on Thee along with Vashini and other eloquence-givers, who are brilliant like the moostone (Chandra-Kanta-Mani), becomes a great poet, whose words, charming in their expression, are sweet with the odour of the lotus-mouth of Sataswati.

तनुच्छायाशभसेते तरुणतरशणरीसरशणशभशिरं
सर्ावमुरीमरुशणमशनमग्नां स्मरशत यः ।
भर्न्त्यस्य िस्यिनहररणिालीननयना:
सहोर्वश्या श्र्या: कशत कशत न गीर्ावणगशणकाः ॥१८॥

18. Tanuc-chayabhis te taruna-tarani-sri-saranibhir
divam sarvam urvim arunima-nimagnam smarati yah;
Bhavanty asya trasyad-vana-harina-salina-nayanah
sahorvasya vasyah kati kati nagirvana-ganikah.

He, who conceives the entireHeaven and Earth as bathed in Thy gracious form's brilliance likeunto that of therisingsun, subdues many celestial damsels inclusive of Urvasiwith thebashful eyeslikethose of forest deer.

मुखंशबनिुं कृत्वाकुचयुगमिस्तस्यातिो
हरिांध्यायेद्योहरमशहशर् ते मन्मर्कलाम्।
स सद्यःसंक्षोभंनयशत र्शनता इत्यशतलघु
शिलोकीमप्यिुभ्मयशत रर्ीनिुस्तनयुगाम्।।१९।।

19. Mukham bindum krtva kucha-yugam adhas tasya tad-adho
harardham dhyayed yo hara-mahishi te manmatha-kalam;
Sa sadhay samkshobham nayati vanita ity ati-laghu
tri-lokim apy asu bhramayati ravindu-stanayugam.

O Queen of Hara! Whoever contemplates on Thy Manmathakala taking the Bindu to be the face, that which is below it to be the breasts, and that below these (on Hakarardha) to be one half of Hara (i.e., a triangle), at once subjugates women. But this is a very trifling thing for him, as he can move even Triloki (the three worlds) whose breasts are the sun and the moon.

शकरन्तीमङ्गेभ्यः शकरणशनकुरुम्बामृतरसं
हृशि त्वामिात्ेते शहमकरशिलामूशतवशमर् यः ।
स सपावणां िपव िमयशत िकुन्ताशिप इर्
ज्वरपुलिुानृष्ट्ट्या सुखयशत सिुाऽऽरिशसरया ।।२०।।

20. Kirantim angebhyah kirana-nikurumbamrta-rasam
hrdi tvam adhatte hima-kara-sila-murtim iva yah;
Sa sarpanam darpam samayati sakuntadhipa iva
jvara-plustan drstya sukhayatisudha dharasiraya.

He who in his heart contemplates on Thee, who diffusest from all parts of Thy body nectar in the from of rays, as an image carved out of a moonstone subdues the pride of serpents like the bird king Garuda and cures those afflicted with fever by his mere look which sheds cooling nectar.

तशडल्लेखातन्वीं ंतपनिशिरैश्वानरमयीं ं
शनर्ण्णां र्ण्णमपुयुपरर कमलानां तर् कलाम् ।
महापद्माटव्यां मृशितमलमायेन मनसा
महान्तः पश्यन्तो ंिशत परमाह्लिालहरीम् ।।२१।।

21. Tadil lekha-tanvim tapana-sasi-vaisvanara-mayim
nisannam sannam apy upari kamalanam tava kalam;
Maha-pandmatavyam mrdita-mala-mayena manasa
mahantah pasyanto dadhati paramahlada-laharim.

Eminent men, who with their minds devoid of Maya (impurity and illusion), behold very easily Thy Kala, slender as a flash of lightning, of the essence of the sun, the moon, and the fire, placed in the 'Forest of the Great Lotus' above the six lotuses, are immersed in the wave of supreme bliss.

भर्ाशन त्ंवं िासे मशय शर्तर शिृं सकरुणाशमशत
स्तोतुं र्ाञ्छन्कर्यशत भर्ाशन त्वशमशत यः ।
तैर् त्ंवं तस्मै ंिशिास शनजसायुज्यपिर्ीं ं
मुकुिब्रह्मेन्द्रसुफुटमुकुटनीराशजतपिाम् ।।२२।।

22. Bhavani tvam dase mayi vitara drstim sa-karunam
iti stotum vanchan kathavati bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sa-yujya-padavim
tunda-brahmendra-sphuta-mukuta-nirajitapadam.

The devotee who whises to pray to Thee thus, "Oh Bhavani! Mayest Thou cast Thy merciful glance on me, Thy servant" and says but only, "Oh Bhavani mayest Thou—" on him immediately Thou—whose feet are bowed by the brilliant crowns of Mukunda, Brahma and Indra-bestowest Thine Sayujya state.

त्वया हृत्वा रामं पुरपररतृप्तेन मनसा
रीरिरं ंभोरपरमशप ंके हृतमभूत् ।
यैतत् त्वदूरूपं सकलमरुणाभं शिणयनं
कुचाभ्यामाननं कुशटलिशिचूडालमुकुटम् ।।२३।।

23. Tvaya hrtva vamam vapur a paritrptena manasa
sarirardham sambhor aparam api sanke hirtam abhut;
Yadetat tvad-rupam sakalam arunabham tri-nayanam
kuchabhyam anamram kutila-sasi-chudala-mukutam.

Thou hast got the left half of Shambhu's body and yet Thy mind, I think, is still dissatisfied. It appears that Thou hast taken the other part also, for Thout art now red and three-eyed and slightly bent with the weight of the breasts and Thou art crowned with the crescent-moon.

जगतूसूते ाता हररर्शत रुद्रः क्षपयते
शतरसुकुर्वन्नेतत्स्वमशप पुरीः:शतरयशत ।
सिापूर्वः सरं तशिमनुगृह्णाशत च शिर्स्तरिामालम्ब्य
क्षणचशलतयोभ्ंलशतकयोः ।।२४ ।

Jagat sute dhata harir avati rudrah kshapayate
tiras-kurvann etat svam api vapur isas tiraya ti;

Sada-purvah sarvam tad idam anugrhnati cha sivas
tavajnam alambya kshana-chalitayor bhru-latikayoh.
At Thy command, given by a slight motion of Thine eye-brows, Brahma creates the world, Hari sustains it and Rudra destroys it; Isha causes his own form to vanish also, and Sadasiva withdraws all objects into Himself.

यिाणां ैरानां शिगुणजशनतानां तर् शिरे्
भरे्तूपूजा पूजा तर् चरणयोयाव शर्रशचता ।
तरा शह त्वत्पिोहनमशणपीठस्य शनकटे
न्तस्ता हे्येते ैश्वनुमुकुशलतकरोत्ंतंसमकुटाः ॥२५॥

25. Trayanam devanam tri-guna-janitanam tava sive

bhavet puja puja tava charanayor ya virachita;
Tatha hi tvat-padodvahana-mani-pithasya nikate
sthitha hyete sasvan mukulita-karottamsa-kukutah.

O Spouse of Siva! The worship of Thy two feet is the worship of the three Devas (Brahma, Vishnu and Rudra) born of the three Gunas (Rajas, Sattva and Tamas). These Devas ever stand in obeisance with folded hands on their crowns, near the jewelled seat on which Thy feet rest.

शर्ररशञ्चः पञ्चत्ंवं व्रजशत हररराप्नोशत शर्रशतं
शर्नि कीनिो भजशत िनिो याशत शनिनम् ।

शर्तन्द्रीः माहेन्द्रीशर्तशतरशप संमीशलतृिा
महासंहारेऽन्तस्मन्तन्वहरशत सशत त्वत्पशतरसौ ॥२६ ।।

26. Virinchih panchatvam vrajati harir apnoti viratim
vinasam kinaso bhajati dhana-do yati nidhanam;
Vi-tandri maahendri vitatir api sammilaitadrisą
maha-samhare 'smin viharati sati tvat-patir asau.

O Queen of Chastity! Thy spouse alone exists at the time of the great deluge. Brahma, Hari, Kinasu (Yama), Kubera, die; and even the ever-wakeful eyes of Mahendra (Indra) close (for ever).

सिुामप्यास्वाद्य प्रशतभयजरामृतुयुहररणीं ं
शर्पद्यन्ेते शर्शे्वे शार्शितमखाद्या शिशर्र्ीः ।
करालं यत्त्वेलं कबशलतर्तः कालकलना
न िंभोस्तनूमूलं तर् जनशन ताटंकमशहमा ।।२७॥

27. Sudham apy asvadya pratibhaya-jara-mrtyu-harinim
vipadyante visve vidhi-sata-makhadya divisadah;
Karalam yat kshvelam kabalitavatah kala-kalana
na sambhos tan-mulam tava janani tatanka-mahima.

O Mother! All the Devas (like) Brahma, Indra, etc., perish though they have drunk the. nectar which destroys the fear of the enemies, old age and death.But Siva who drank even virulent poison did not die on account of the peculiar greatness of Thy ear-ornaments iny (Tatankas).

जपो जल्प: शिल्पं सकलमशप मुद्राशर्रचना
गशत: प्रिाशक्षण्यक्रमणमिनाद्याहुशतशर्शि: ।
प्रणाम: संरि्: सुखमन्तखलमात्मापवणिा
सपयावपयावयस्तर् भर्तु यन्मे शर्लशसतम् ।।२८ ।।

28. Japo jalpah silpam sakalam api mudra-virachana
gatih pra-dakshinya-kramana masanady ahuti-vidhih;
Pranamah samvesah sukham akhilam atmarpana-dasa
saparya-paryayas tava bhavatu yan me vilasitam.

O Mothere! May all my speech (and idle talks) be recitation of Mantra (Japa); may all actions of my hand be the performing of ritual gesture (Mudra) (in Thy worship); may all my eating, etc., be the offering of oblations unto Thee; may my lying down be prostration before Thee, may all my pleasures be as dedicating my entire self unto Thee. Whatever I do, may it be taken as Thy worship.

र्गिने ीनेभ्य: शरयमशनिमात्मानुसद्दीममिं
सौियवप्रकरमकर्रिं शर्शकरशत ।
तर्न्तस्मन्मिारस्तबकसुभगे यातु चरणे
शनमज्जन्मज्जीर्: करणचरण: र्टचरणताम् ।।२९ ।।

Dadane dinebhyah sriyam anisam athmanusadrsım
amandam saundarya prakara makarandam vikirati;
Tavasmin mandara stabaka su bhaga yatu charane
Nimajjan maj-jivah karana charanah shat charanatam.

O Mother! May I, with my six organs as my feet, be. as it were, the six-footed (bee) and may seek Thy feet which always give prosperity to the poor, which Thou alone can. Thy feet, lovely like a cluster of Mandara flowers, shed abundant honey of beauty.

शकररटं रै्ररशं्चं पररहर पुरः कैटभशभिः ।
कठोरे कोटीरे स्खलशस जशह जम्भाररमकुटम् ।
प्रणमेष्वेतेरु प्रसभमुपयातस्य भर्नं
भर्स्याभुयुत्थाने तर् पररजनोन्तक्तशर्वजयते ।।३०।।

30. Kiritam vairincham parihara purah kaitabha-bhidah
katore kotire skhalasi jahi jambhari-mukutam;
Pranamreshy eteshu prasabham upayatasya bhavanam
bhavasyabyhayutthane tava parijanoktir vijayate.

When all of a sudden Thou startest to receive Bhava who had come to Thy abode, while Brahma, Vishnu and Indra lay prostrate before Thee, Thy attendants warn Thee and say, "Pray, avoid the crown of Virinchi and Jambhari (Indra); take care lest Thou stublest on the hard crown of the slayer of Kaitabha (Vishnu)."

चतुःष्ट्र्या तन्त्रै्ैः सकलमशतसंायि भुर्नं
न्तस्तस्तत्तन्तत्सन्तद्धप्रसर्परतन्त्रै्ैः पिुपशतः ।
पुनस्त्वशन्नबवन्धिान्तखलपुरुर्ारै्कघटनास्वतन्ंत्
ते तन्ंत् शक्षशततलमर्ातीतरर्शिम् ।।३१।।

31. Chatuh-shashtya tantraih sakalam atisamdhaya bhuvanam
sthitas tat-tat-siddhi-prasava-paratantraih pasupathih;
Punas tvan-nirbandha akhila-purusharthaika-ghatanasva-tantram
te tantram ksiti-talam avatitarad idam.

Pasupathi having deluded the whole world with the sixty-four Tantras, which have the sole purpose of bestowing the Siddhis in which each of these Tantras deal, has once again brought down to this world, on account of Thy persuation, Thy Tantra which is Svatantra, which confers all the four aims of human existence.

शिर्ः िन्तक्तः कामः शिशतरर् रशर्ः ीतकीरणः
स्मरो हंसः िक्रस्सिनु च परा मारहरयः ।
अमी हल्ेलेखाशभन्तस्तसृशभरर्सानेरु घशटताः
भजन्ेते र्णावस्ेते तर् जनशन नामार्यर्ताम् ।।३२।।

32. Sivah saktih kamah khsitir atha ravih sita-kiranah
smaro hamsah sakras tad-anu cha para mara-harayah;
Ami hrl-lekhabhis tisrbhir avasaneshu ghatitah
bhajante varnas te tava janani namavayavatam.

O Mother! Siva, Sakti, Kama and Shiti; and then, Ravi Sita Kirana, Smara, Hamsa and Sakra; and then, para, mara and Hari; these (three sets of) syllables, when joined severally at their ends with the three Hrillekhas (Hrim) make up Thy name.

स्मरं योशनं लक्ष्मी शितयशमिमिौ तर् मनोशनायैके
शनत्ेये शनरर्शिमहाभोगरशसकाः ।
भजन्तन्त त्वां शचन्तामशणगुणशनबद्धाक्षर्लयाः
शिराग्नौ जुह्वन्तः सुरशभघृतिाराऽऽहुशतितैः ॥३३ ।।

33. Smaram yonim lakhsmim tri-tayam idam adau tava manor
nidhayaike nitye nir-avadhi-maha-bhoga-rasikah;
Bhajanti tvam chinta-mani-guna-nibaddhaksha-valayah
siva-gnau juhvantah surabhi-ghrta-dhara-hutisataih.

O Goddess Eternal! Those who intensely desire for the enjoyment of liberation place “Smara", "Yoni" "Lakshmi” before Thy Mantra and worship Thee chanting Thy name, with hundreds of oblations, with streams of Surabhi's ghee on the fire of Siva and attain liberation in the Sabdha Brahman who is Chit, associated with the Gunas (Sattva, Rajas, and Tamas).

रीरं त्ंवं ंभोः िशिशमशहरर्क्षोरुहयुगं
तरात्मानं मन्ेये भगर्शत नरात्मानमनघम् ।
अतः ेरः ेरीत्ययमुभयसिाारणतया
न्तस्तः संबन्धो रां समरसपरानिपरयोः ।।३४।।

34. Sariram tvam samboh sasi-mihira-vaksho-ruha-yugam
tavatmanam manye bhagavati navatmanam an agham;
Atah seshah seshity ayam ubhaya-sadharanataya
sthitah sambandho vam sama rasa parananda parayoh.

O Bhagavti! Thou art the body of Sambhu with the Sun and the Moon as the breasts. I think Thou art the All-pervading stainless. Hence the relationship as part and as whole is the nature common to ye both, and the same Lordship and the same transcendental Bliss.

मनस्त्वं व्योम त्वं मरुिशस मरुत्सारशर्रशस
त्वमापस्त्वं भूशमस्त्वशय पररणतायां न शह परम् ।
त्वमेर् स्वात्मानं पररणमशयतुं शर्श्वपुर्ा
शचिानिाकारं शिर्युर्शतभार्ेन शबभूर्े ।।३५ ।।

35. Manas tvam vyoma tvam marud asi marut-sarathir asi
tvam apas tvam bhumis tvayi parinatayam na hi param;
Tvam eva svatmanam parinamayitum visva-vapusha
chid-anandakaram siva-yuvati-bhavena bibhrse.

O youthful spouse of Siva! Thou art the Mind, Ether, Air, Fire, Water and Earth. Thou hast transformed Thyself into the universe and there is nothing beyond. Thou hast manifest Thy consciousness and bliss in the form of the universe by Thy play.

तर्ि्ारे मूले सह समयया लास्यपरया
नर्ात्मानं मन्ये नर्रसमहाताण्डर्नटम् ।
उभाभ्यामेताभ्यामुियशर्शिमुशद्दश्य ियया
सनार्ाभ्यां जिै जनकजननीमज्जगर्ाशिम् ।।३६॥

Tavadhare mule saha samayaya lasya-paraya
Navatmanam manye nava rasa maha tandava natam;
Ubhabhyam etabhyam ubaya-vidhim uddisya dayaya
sanathabhyam jajne janaka-janani-maj jagad idam.

I salute in the Muladhara the Deity dancing the great Tandava in which He displays the nine sentiments along with the Samaya. O Mother! This world recognised its father and mother in these two with their mercy for the act of creation.

तर् स्वाशिष्ठाने हतर्हमशिष्ठाय शनरतं
तमीडे संर्तव जनशन महतीं ंतां च समयाम् ।

यिालोके लोकिाहशत महशत क्रिोकशलते
ंयिाव या शृि: शिशिरमुपचारं रचयशत ।।३७ ।।

37. Tava svadhisthane huta-vaham adhisthaya niratam
tam ide samvartam janani mahatim tam cha samayam;
Yad-aloke lokan dahati mahati krodha-kalite
dayardra ya drishtih sisiram upacharam rachayati.

O Mother! | salute Him (Rudra) who dwells in the Svadhisthana, who presides over Agni-tattva as Sambarta. I also sing the glory of the great Samaya (Rudra Sakti). When Rudra consumes the worlds with the gaze of His mighty eyes pregnant with wrath, it is Thou, O Mother who dost assuage by Thine eyes moistened with pity.

तशडत्वनं्तं िक्त्या शतशमरपररपन्तिसुफुरणया
सुफुरन्नानारत्नाभरणपररणदे्धेन्द्रिनुर्म् ।
तर् श्याम मेघं कमशप मशणपूरैकिरणं
शनरे्रे र्वनं्तं हरशमशहरतपं्तं शिभुर्नम् ।।३८ ।।

38. Taditvantam saktya timira-paripanthi-sphuranaya
sphuran-nana-ratnabharana-parinaddendra-dhanusham;
Tava syamam megham kam api mani-puraika-saranam
niseve varshantam hara-mihira-taptam tri-bhuvanam.

| worship the indescribable Vishunu abiding for ever in the Maipura, who is dark like the dark-blue rain-cloud, and His Sakti who adorns Him by Her darkness destroying effulgence, as lightning does the cloud. He showers His mercy on the three worlds scorched by the sun of Hara.

समुन्मीलत्संशर्त्कमलमकरैकरशसकं
भजे हंसिनिं शकमशप महतां मानसचरम् ।
यिालार्ििपिाागुशणतशद्यापररणशतः
ंयिातेे्ते िोरि् गुणमन्तखलमद्भ्यः पय इर् ।।३९॥

39. Samunmilt-samvit-kamala-makarandaika-rasikam
bhaje hamsa-dvandvam kim api mahatam manasa-caram;

Yadalapad asta-dasa-gunita-vidya-parinatih
Yad adatte doshad gunam akhilam adbhyah paya iva.

I worship in Thy Anahata Chakra that unique pair of swans who are Hang and Sah, swimming in the mind of the great, who subsist entirely on the honey of the blooming lotus of knowledge. The Sadhaka through meditation thereon acquires knowledge of the eighteen sciences and extracts all the good from the bad, (just as the swam sips) the milk alone from water (which dilutes it).

शरिुद्धौ ते ुिद्धस्फशटकशारिं व्योमजनकं
शिरं् सेरे् ेरीमशप शिर्समानव्यर्शसताम् ।
ययोः कान्त्या यान्त्या ेशिशकरणसारूप्यसरणे:
शरि्तान्तर्ावन्ता शर्लसशत चकोरीर् जगती ।।४०।।

40. Vishuddhau te suddha-sphatika-visadam vyomajanakam
sivam seve devim api siva-samana-vyavasitam;
Yayoh kantya yantya sasi-kirana-sarupya-saraneh
vidhutantar-dhvanta vilasati chakoriva jagati.

| worship in Thy Vishuddha lotus Siva, white and transparent as a crystal of ethereal form, and the Devi who is one with Him. The universe freed from its Internal darkness by their effulgence which resembles that of the rays of the moon delight as does the Chakori bird.

तरि्ाचक्रस्ं तपनिशिकोशट्युशतिरं
परं ंभुं रि् पररशमशलतपार्श्व परशचिा ।

यमाराध्यनभक्त्या रशरि्शिुचीनामशर्र्ये
शनरालोकेऽलोके शनर्सशत शह भालोकभुर्ने ॥४१ ।।

41. Tavajna-cakra-stham tapana-sasi-koti-dyuti-dharam
param sambhum vande parimilita-parsvam paracida;
Yam aradhyan bhaktya ravi-sasi-sucinam-a-visaye
nir-aloke' loka nivasati hi bha-loka bhavane.

I salute Param Sambhu abiding in Thy Ajna-chakra, shining like millions of suns and moon, whose left side is embraced by the supreme consciousness (Chit Sakti, mother of the world). By worshipping Him with all devotion one takes to the abode in the region of Light which needs no light and which is beyond the light of Sun, Moon and Fire.

Thank You